Kuranda: and several more were among the martyrs to the cause of liberty. (It was noteworthy, however, that the detested Prime Minister, Baron Doblhoff, owed his life to another Jewish leader of the popular party, who smuggled him away, at considerable personal risk, to a private house.) In Hungary, a Jewish regiment fought under Kossuth, and many Jews followed their leader into exile (such as Solomon Schiller-Szinessy, subsequently Reader in Rabbinic in Cambridge). From every part of Central Europe, indeed, Jewish refugees emigrated when the popular movement was suppressed, and it became evident that 1848 had brought no more than a false dawn. The United States benefited in particular; it is hardly an exaggeration to say that the great Jewish community of that country is a monument to the liberty-loving enthusiasm of Central European Jewry during those years of reaction.

In Italy, in particular, the part of the Jews in the *Risorgimento* was remarkable. In every part of the Peninsula, they took the lead in the movement to shake off the hated Austrian yoke. There were at least eight Jews among Garibaldi's *Thousand* (nine, if we include one romantic English co-religionist, Charles Alexander Scott). For many years, Cavour's closest collaborator was Isaac Artom, of whom he wrote, "He has a remarkable, mature mind, indefatigable zeal, golden character" (he was subsequently to take a prominent share in the public life of the united Italy for which he

had worked). In exile, Mazzini had no friends more devoted than the Nathan family of London.

For a time the dramatic centre of the whole movement was Venice, where for a few months in 1848-9 the pale ghost of the Serenissima was revived in Victorian costume. *The Times*—an unfriendly critic at that period—paid eloquent testimony to* the spirit which infused